

The Christian



Intelligencer

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END,"

HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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N. CLEVELAND FLETCHER, Editor

From the Magazine and Advocate.

Address to Youth.....A Sermon.

BY REV. T. J. SMITH.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. xii: 1.

In essaying to address the young, I cannot avoid the embarrassment which the delicacy of the undertaking necessarily imposes upon me. Aside from the consideration of failing to attract their attention, by anything that can be said on the subject so commonly thought loathing and disgusting, there is still another consequence which we would gladly avoid—viz., the infringement of the right of dictation which belongs to seniority, or the relative bonds of family connexion. Hence, in trying to avoid Charibdis, we may run against Scylla. Or, in other words, in trying to awaken the attention of the young to the subject of pure religion and undefiled, and to place their feet in the paths of wisdom, which are pleasant and full of peace, and to urge them to run the race set before them, as virtue and religion require—there is a fear of treading on forbidden ground and coming in direct contact with the prejudices of parents, brothers, sisters and friends, and thus dashing our little barque upon the shoals.

The father, with his attention all awake is ready to criticise every word spoken, to approve or condemn as the case may be. He wishes to scan the counsel that is given to his son, whose actions are watched with careful anxiety, and every means tried to prepare him to fill his station in life with satisfaction and honor. And this parental care is worthy the bosom of the father. Without it, he would not be worthy the name; and without it, he will not fail to approve all judicious advice for the well-being and happiness of his child.

The mother, likewise, wishes to hear the words spoken to her daughter, whose happiness Providence has made as dear to her bosom as her own existence. She feels a lively interest in all that concerns her, and wishes that her course in life may be bright and glorious—her character as fair as the vernal flower, and her innocence unsullied as angel purity. While the young, themselves, if aroused at all from indifference, are apt to anticipate nothing from a religious discourse but a dull monotony of dismal opinions, or gloomy advice. They are ready to exclaim, What have we to do, or what want we to do, with the many-headed thing called religion? The unreasonable and contradictory forms it has appeared in, leads us to doubt the possibility of finding religion reasonable and consistent, or pure and undefiled.

My young friends, it is the counter-let of religion which you have seen, and been taught to believe was the true—the angel commissioned from Heaven, to bless the children of earth with the eternal radiance of her peerless form, and guide them to the heaven of peace.

With these preliminary remarks, permit me to call your attention to the words of our text. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

We design giving a clear explanation of these words, and the doctrine deducible therefrom; and closing with some appropriate observations addressed directly to the youth. These words were the fruit of experience and wisdom. They were penned by the wise king of Israel, where the costly and magnificent temple reared its massive walls in the city of Jerusalem, where the ark of the covenant, overlaid with gold, was hid from all but the favored Jews. When the sacerdotal robe hung over the form of the sanctified Levite, and the regal sceptre, with all the splendors of royalty, were found with the worthy Solomon. When the rites and ceremonies of the legal dispensation were at their zenith—when the emblems and types of a better dispensation were in existence, and practiced—when the blood of the helpless lamb freely flowed through its silken fleece, and its tender form was stretched upon the smoking altar, from whence the incense floated to Heaven as an offering of peace—when the priest, bearing the breast-plate of judgment, set about with twelve stones of different colors, whereon were inscribed the names of the twelve tribes of the children of Israel; with the hem of his garment hung around with golden bells; with all these about his person, once a year he went into the holiest of all, and symbolically

died for the sins of the people—when the Mosaic covenant, with its binding force, alone was known; then it was that the son of him whose simple sling had brought the proud boaster of the Philistine host low with the dust, sat upon the throne of Judah and governed his people in righteousness and wisdom. Then it was that our text had its origin. Long since then the sacerdotal robe has fallen from the shoulders of the faithful Levite—the altar has ceased to smoke with its accustomed victims, and the walls of the splendid temple, after having echoed seven years in succession to the prophetic wo pronounced against it, have had their frail materials hurled from their dizzy height into one mouldering mass of ruins—and long since, also, has the regal staff departed from the powerful tribe of Judah—for wasting time has been near them all, and touched with its crumbling hand the glorious monuments of antiquity. The circumstances of man also have changed; for since that time, one more glorious than the brightest constellations in the religious horizon, has arisen, and sounded the trump of the Gospel of peace—even the Sun of Righteousness with healing in his wings, has unfurled his golden pinions over this once benighted clime, and lighted up the concave of heaven with the matchless glories of infinite love. As the twinkling luminaries of midnight's gloom retire before the king of day and veil their faces in obscurity, so passed the legal polity away before the superior and transcendent brightness of the Gospel dispensation. Still, the words we have chosen for a motto, are worthy the careful consideration and remembrance of all concerned, and may as well be applied at the present time unto that class to whom they were addressed, as to those in like circumstances in years long gone by.

What, then, are we to understand by remembering our Creator? Are we to understand it to be our duty to remember what to us is unknown? Far from it: we have no remembrance of things of which we have had no previous knowledge; for we cannot remember until we know something to remember. Before your property can be called upon to remember your Creator, you must possess some definite idea or knowledge respecting him. No one has lived to the years of discretion, without receiving more or less instruction respecting the Creator of all. In every scene of earth, he is found; his very being is necessary to the existence of the world. Without his energy, the grand movements of the harmonious whole would fall back to chaotic confusion, and darkness again cover the drear abyss. He is ever present ever felt, with all that live, move, and have being, and "where he vital breathes, there must be joy." The works of nature around, above, below, all bear testimony to the intelligence of man of the character of their Creator. The sun is a bright emblem of his goodness, glory and immutability—the stars are the workmanship of his hands; and with all created things, the marks of his forming hand are found, and his goodness richly enjoyed by every animated being, at every moment of its life.

But to the written revelation of his word must we turn, to find the regulations of which he would have us mindful, holding in remembrance to do the commands and laws he has instituted for the observance of man.

To remember him, is to remember his words and works for our good. His works are full of instruction, and worthy the careful attention and examination of man; but his words are what should be held in sacred remembrance. His requirements were made, not for the good of himself, alone, but for the good of us, his children. The laws of the physical, as well as the moral world, were ordained for the happiness of each constituent part of his wonderful universe. It is said, in regard to what is required of man, "What doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God?" The Saviour tells us, the first and great command is, "Thou shalt love the Lord thy God with all thy heart, mind and strength; and the second is like unto it, Thou shalt love thy neighbor as thyself: on these two commands hang all the law and the prophets." These being the first commands to Christian obedience, they are therefore the basis of all religious duty.

Think not, then, that there is anything debasing in loving God; for to love him is to love his works, and give a willing obedience to his commands for our joy and peace. It is to love ourselves—the principle by which we are sustained in life—yea, to love life and all its blessings. And his commands are but guards to those blessings, to keep us from evil, and insure us the continual sunshine of happiness and love. For, "from the Father

of lights cometh down every good and every perfect gift, with whom there is neither variableness nor shadow of turning." "The same to-day, yesterday & forever," loving all he has made; for he never would have created anything to hate it—yea, infinite love; and his love has moved him to make ample provision for all his children. Mistrust not then, the goodness of your Creator; who does not permit a sparrow to fall to the ground without his notice, and who has numbered the very hairs of our heads—he will not be unmindful of man, but will bless him with goodness; for he is good unto all, and his tender mercies are over all the works of his hands.

Such, then, is but a brief sketch of the character of our Creator, whom we are commanded to remember in the days of our youth, when the evil days come not, nor the years draw nigh, when we shall say, we have no pleasure in them.

Again: to remember our Creator, is to keep in mind the commands he has given us with regard to one another. The love of God, of his works, and of life itself, are the foundation of religion, and indirectly lead to all the duties of man; but for the sake of more clearness we make a distinction and class the remaining duties of life under the head of fraternal obligations. The Creator has instituted, for our remembrance in practice, the command, "Thou shalt love thy neighbor as thyself." And if we wish anything more full and definite than this, let us hear our Saviour's words, "Therefore, all things whatsoever ye would, that others should do unto you, do ye even so to them; for this is the law and prophets." Wise and holy law! Would to Heaven it were written on the tablet of every heart, in everlasting characters of gold, burnished so bright that it would shine clear and full in every action of human life. To remember these things, to do them, is to be religious—'tis to follow the steps of Christ, and entitles all who love God and their neighbor, to the name of Christian. To love our neighbor as ourselves, to do unto others as we wish them to do unto us, is but a reasonable duty for us to perform, and is far better than burnt offerings and sacrifices. The requirements of our Creator, whether directly or indirectly, have our good in view, and it is well for us to heed them in practice, thereby planting deep within our bosoms the principles of life, of love and happiness, that shall grow with our growth and strengthen with our strength, open our bosoms to love all the works of creation, and give us joy in seeing the happiness of all that move and have being. Then will you "remember your Creator in the days of your youth, while the evil days come not, nor the years draw nigh, when you shall say, I have no pleasure in them."

It may be said, in truth, that when we do not remember our Creator, the evil days will come—yea, have already come to him who disregards the laws of Heaven and abuses the works of his Creator, despises his brother man, and plunges in every scene of guilt. To him, the years have drawn nigh, and his lips declare he has no pleasure in them.

You love your parents—and why? Because they love you, and strive to procure every needful blessing for you to enjoy. How much more, then, ought you to be "in subjection to the Father of spirits and life?"—how much more reason have you to love your Creator, who is the author of your existence, and giveth ample means to your parents to provide for happiness—yea, from whom cometh down every good and every perfect gift? Even in the days of thy youth, it is well to remember thy Creator—his being, his power, omnipresence, justice, mercy, truth and love—and to practice all his commandments. This remembrance will plant within your bosoms the germ of holiness, which will root itself in the native soil there found—will vegetate and grow—will give strength to your weakness, consolation to your troubling cares and perplexities in the busy scenes of the world, and enable you to conquer all opposition that may arise, and finally will sweetly bloom and blossom, exhaling its rich odors at the portals of the tomb. Without this remembrance of these practical duties of religion, in vain may you hope for success in any undertaking in life. Darkness, confusion and doubt will be your portion—trouble, perplexity, and every evil work—grief, pain and sorrow, with bitter disappointment, will mar every scene in your wanderings from the light of Gospel truth, and the sun of your earthly existence will set in darkness, and no lingering ray of hope disperse the impervious gloom of the grave.

There must be a fixed principle of action, in order to warrant uniform success in any enterprise of man. All the regularity of the material world is owing to

such a principle, and without it all matter would tend to original chaos. Without this fixed, governing and directing principle, who could safely calculate the result of human actions from the means employed? In vain would the mariner try to guide his frail barque over the foaming surges of the trackless main without the trusty helm. Without this principle of order in creation, in vain might he stand beside the billow deep—in vain might he stand, when midnight's sable curtain clothes the scene in starless gloom, and watch the trembling steel, his only pilot. Let order be destroyed, and the faithful needle in the compass no longer vibrates—the pole has ceased its attraction—the North, the South, the East and the West are Babel terms, and the poor sailor must drift with the wind, without a guide to lead him to the ocean's verge, or sink within the giddy whirlpool's roar. But thanks be to Heaven there is a principle of order throughout the Creator's works. The sun knows his time to rise and set—the moon remembers her changes—the stars know their orbits in the skies—the seasons do not forget their order—the dew and rain know when to fall—the wind when to breathe her balmy gales—the ocean knows when to heave her tides—the needle, in storm or calm, in light or darkness, knows where to find the northern star.

And shall it be said that man knows not where to find his Maker—knows not his laws and his duty to his fellow man? To find his Creator, man looks above, below, around, within, and sees him every where. Her laws are found in the revelation of his will, and he knows his duty to his brother is love—yea, his duty to all is love. This love to all is a principle of action, and it is remembering God—it is the staff and staff of life—it is the sun-beam of heaven shining over this vale of tears, and irradiating it with the rainbow of joy and peace.

"Remember, then, thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Suffer me now to address myself directly to the young. You now occupy that station in life—a time of dreams, indeed, when happiness flutters around the downy pillow of repose, and infantile hopes give us ecstasies of delight. But the chill of coming years too often awakens us to a full sense of the vapory delusion. Youth has been compared to the morning—and well to the opening day may it claim a similarity, for it is the morning of human life. The sun-beams dart their rays of light through aurora's veil—the dew-drops sparkle on the spires of grass and on the painted flowrets of hill and dale—they all are in fragrant bloom—the wind awakes from its caves of rest, and begins its sport with the aspen's leaf—the birds inspired with love anew, at day's return, tune their various notes and chant great nature's harmonious hymn. All is lovely, bright and gay.

"Young thoughts have music in them,
Love and happiness their theme;
And music wanders in the wind
That lulls the morning dream."

"And there are angel voices heard
In childhood's frolic hours;
When life is but an April day
Of sunshine and of showers."

"Youth is the vision of the morn,
It flies the coming day;
It is the blossom on the thorn
By rude winds swept away."

"'Tis like the image of the sky
In glassy waters seen,
When not a cloud appears to fly
Across the blue serene."

"'Tis like a cloud of fleecy form,
Seen on a vernal day,
That veers before the coming storm,
Then weeps itself away."

"'Tis gentle as the sounds that flow
From an Eolian lyre,
When passing spirits seem to throw
Soft magic o'er the wire."

"'Tis like the soft and spicy gale
That flutters round the grove,
When morning mists ethereal sail
Where angel spirits rove."

"'Tis transient as the vivid gleam
Of forked lightnings in the sky,
Or, like the fitful morning dream,
With waking hours—to die."

This season is now yours. The beams of morning shine upon you. The opening scenery of life, in perspective, extends the flowery lawn to your longing visions. The hope of happiness lures you on with hasty steps. You now begin to emerge into the busy scenery of the changing world. You are forming habits or mould-

ing characters that will go with you through coming years. Then how important—how all-important, that you have some principle fixed and sure, that shall temper, guide and control your every movement in life—some polar star, with its attractive powers, toward which all your various actions shall uniformly tend.

And what shall this principle—this power of attraction be? what can you expect—the lovely features of the Christian religion—the choice moral duties of human life? Think not that the great Creator is unworthy of remembrance—imagine not that religion is a many-headed monster—"God is love"—"pure religion and undefiled before God and the Father, is this; to visit the widows and fatherless in their affliction, and keep oneself unspotted from the world." Superstition and bigotry, alone, are of hydra form. The Saviour's "yoke is easy," and his "burden is light." "The ways of wisdom are ways of pleasantness, and all her paths are peace."

Your Creator is not an enemy to the innocent amusements of youth. He who has painted the flowers of the field, is no cynic to censure them for vanity and pride, and to excommunicate them from the ranks of the faithful. He who has given the powers of visibility to the human system is not offended with the playful smile. He who has caused the quivering leaf to play, and given activity to the various grades of animated being, is not offended at the sprightly play of healthful activity and grace, or displeased with the mellow tones of the human voice in cheerful song. He loves them all—beauty, order, activity, music, combined with innocence, are his delight. And he who shuts his eyes because there is beauty around—who stops his ears at the sound of harmony—who mourns over the innocent sprightliness of youth, and draws his face into a sanctified frown, at the levity of childhood's hours—he is himself the child of superstition, the disciple of ignorance, the votary of bigotry. God does not require this—to rightly serve your God is to serve yourselves, and to serve yourselves aright is to happy your fellow-beings. Oh, then, "remember your Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Let it not be said that we stand here the advocate for vice, or the justifier of sin. We are not the friend of either; and we say, lest we may have been misunderstood, let all our amusements be tempered with innocence, and let modesty be the companion of your sports. When intemperate excess or any vice or disorder, makes its appearance, withdraw in haste from the scene, and shun every appearance of evil as you would the cruel jaws of the grave. Put far from you the intoxicating bowl, and be temperate in all things. Be consistent in word and deed. Let not your lips be polluted by taking the name of your God in vain. Suffer your right arm to drop from your shoulder—your tongue to cleave to the roof of the mouth, before you are guilty of a malicious deed, or of one wilful lie. And on all occasions, as you prize life and happiness, never fail in ceasing to do evil and learning to do well.

A little time, and the hours of youth will pass, and you will become your own dictators in life. The guardian protection of your parents will cease—the warning voice of age will be hushed in the stillness of the grave, and you, alone, will be the actors in the drama of life. Then be induced to lay hold of pure religion and undefiled—imbibe the spirit of your Master, act on his principles, then will your hearts like the needle, continually vibrate to one fixed point, the polar star of universal love. Receive religion, it will then be the chart to direct you safely over the billowy ocean of life—it will enable you to pass unsullied through the vices of the world, and teach you the pleasant practice of every virtue, to love your God supremely, and your neighbor as yourself.

A short time and you will climb from the vale of youth up the busy eminence of middle age—the sweet and endearing scenery around you now, will then only be seen through the dimness of distance, in memory's train, and the place that now knows you, may know you no more forever. The song of hilarity will be hushed in age, the gambol of youth will cease, the withering hand of time will pluck the roses from your cheeks, and leave the wrinkles there. Then remember, oh, "remember your Creator in the days of your youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." When the hoary locks of age are low in the dust—when the voice of him who now stands before you is stilled in the chamber of death, remember your Creator still.

Let pure religion be your companion—go with her hand in hand through the journey of life, and when the frosts of age shall chill your brows, and your change shall come, she will be near to give you peace, she will seize the fluttering spirit in her snowy hands, and bear it above to mingle in the joys of infinite love. Which may God in mercy grant as your portion, and that of our race.—*Amen.*

THE INTELLIGENCER.

—“And truth diffuse her radiance from the Press.”—

GARDNER, SEPTEMBER 23, 1836.

And he shall be as the light of the morning when the sun riseth, even as a morning without clouds. 21 SAM. 23-4.

David, the anointed of the Lord—the king of Israel was here speaking of the necessary qualifications of rulers, and we have no doubt from the description given, and from what had already taken place, that he alluded to peace who was to enter the world through his lineage. He was to be as the light of the morning to those over whom he was to rule—and as mild as the eastern sky after the earth had been veiled in darkness, and all nature (as it were) been reposing in the arms of death. The advent of this Prince, the Jewish nation had anticipated in every period of their history with ardent solicitude. Moses, in speaking of this passage says, that a prophet like unto himself should the Lord God raise up unto the Israelites, unto whom they should hearken. The evangelical Isaiah “wrapt into future times” with a minuteness of description, announces the advent,—portrays the future character, labors, sufferings and final triumphs of the Messiah, and the establishment and complete success of his kingdom. The prophet Daniel, with an exactness not less surprising, declares the time of his advent, the confirmation and spread of his extraordinary dominion. In the fulness of time, agreeably to these prophetic announcements, lo, the Messiah appears, and executes the great commission for which he entered the world. “It is finished” said the magnanimous sufferer, while he hung upon the cross; Father, into thy hands I commend my spirit; and having said this he expired. From the situation of the world it was necessary that some person divinely inspired should undertake to revolutionize the minds of men, in order to extricate them from their dark and degraded state; and it was plainly to be seen by the course which had been pursued by the rulers of the people previous to that time, that none had ever existed which could have performed the task. Moses the great leader of Israel, who was raised up for the purpose of leading the people of the Lord, did not possess the qualifications expressed in the passage of scripture at the head of this article. It would not have been safe to have trusted the destiny of the world in his hands, his passions at times were violent and uncontrollable. Aaron, a man no doubt of great piety, chosen by God himself to minister unto him in the priest's office, had not ability sufficient to resist the will of the people.—Such has been the conduct of men in all ages of the world; God was able undoubtedly to have moulded their minds as he wished, and to have made them better men, but it was permitted to be otherwise, in order perhaps to show the fallacy of man, and the necessity of ushering into existence a being who would shed a benign lustre upon a world clothed in impenetrable darkness; one who would be “as the light of the morning when the sun riseth, even as a morning without clouds.” The seed of furious passions must have never been sown within him—no vindictive spirit have a residence within his bosom, but in every situation, be as calm and serene as an infant babe in the arms of sleep. He should be able to withstand the shafts of malice, the arrows of reproach, and the force of opposition.

“Calm and untroubled as a summer's sea,
When not a breath of wind flies o'er its surface.”

Turn over the historic pages, from the first records of human history to the present time, and you cannot find a being of this character, but the meek and lowly yet exalted Nazarene, Jesus of Nazareth. What a striking instance of the fallibility of man is that in the case of the two apostles of Christ; the one betrayed, and the other denied him. Judas betrayed him with a kiss, for a paltry sum of money. And Peter, who but for a moment before had declared that he was willing even to suffer death with his Lord and Master, denied him with an oath saying—I know him not. The combination of all virtues in Christ was so perfect, that he was invulnerable, meekness and gentleness were diffused through all his words and actions, and he was truly “as the light of the morning when the sun riseth, even as a morning without clouds.” He was perfect in every respect, he was exemplary in the highest degree, and by his conciliatory manners he won the respect and the affections of both strangers and followers. With him, there was a Divinity—it shaped his ends, and from the cradle to the tomb, he maintained his dignity—his mildness of temper, and his purity of character.

A few Reasons for not embracing the doctrine of endless misery.

1st. There is not sufficient evidence in the Scriptures to establish the truth of it in our minds. 2nd. It represents God as possessed of a vindictive spirit; it clothes him in all the terror and hostility to his offspring that imagination can portray. 3d. It knocks out the crutch of hope from under the aged—that hope which was given by a wise Providence to sustain them down the declivity of life, and light their pathway to the silent tomb. 4th. It prostrates the vigorous mind of the young, and too frequently leads them into the cold and barren paths of infidelity. 5th. It is in opposition to justice. “God will render to every man according to his deeds.” But what proportion would there be between what evil deeds a man commits in time, and everlasting punishment? None at all! And 6th. It contradicts the Scriptures, for they say “eternal life is a gift of God, not of works; lest any man should boast.” Now if man cannot merit or gain eternal life by his works, he certainly has not the power to lose such a blessing, for the one is as infinite as the other.

Christ died for all.

Christ died for all, says the Arminian but all will not be benefited by his death. Now it seems to us intolerable to suppose that Christ shed his blood in vain, for any one individual of the human family, especially when we consider that God has given him power over all flesh and for this very reason that he might give unto them eternal life.—God promised his Son that he shall see of the travail of his soul and be satisfied. Now as his soul travelled in pain for the salvation of all men, how can it be satisfied with a part? Shall millions on millions for whom he shed his blood never be benefited by him? Shall millions, and other millions for whom he suffered and died finally sink into eternal wretchedness and despair? Impossible!!—All for whom he died must be brought home to love serve and obey him. And he never will resign his mediatorial office until this work shall have been accomplished; he must put down all rule, all authority and all power. For he must reign till he shall put all enemies under his feet. Death the last enemy shall be destroyed.

New Church at Baltimore.

Br. L. S. Everett states that the New Universalist Church at Baltimore is a going forward rapidly, and that before Christmas the building will be enclosed and the basement entirely finished. The house when finished will be sufficiently large to contain

From the Trumpet we learn that a Universalist Society has been formed at Springfield Ohio. They are making preparations to erect a house of worship, and Br. M. L. Wisner, of Dundee, N. Y. has accepted an invitation to become their pastor.

Truth.

Truth will sooner or later bear the palm of victory, and error, hypocrisy and deceit, priestcraft and credulity will vanish before the light of reason and intelligence, like the “baseless fabric of a vision” before our waking hours.

Total Depravity.

The doctrine of total depravity makes God the author of sin by force of a maxim well known to lawyers in the latin dress; “Qui facit, per alium, facit per se.” He who instigates to an action, performs the action himself.

If men are saved by works, is salvation of grace?

Dedication.

The Universalist Meeting House in New Bedford was dedicated to the worship of God on Wednesday 7th inst. Sermon by Br. H. Ballou from Psalms 25. 6-8.

We regret to learn as we do by the Sun, that Br. Hanscom of Lamprey River has been obliged on account of ill health, to ask a dismission as pastor of the society there.

New Societies.

Societies of Universalists have been recently formed in Warren N. H. and at Lee N. H.

Universalist Register, for 1837.

This work we learn is already published. We have not yet seen a copy. The following are the contents of the works as published in the Herald of Truth.

Introduction—Plan of government—Universalist Profession of Faith—Search the Scriptures—Universalism no new Doctrine—Strange things—Beginning and End—Astronomical Calculations, (calendar filled with Scripture pertaining to Universalism)—Object and End of Man's Existence—The Alternative, embracing three propositions and showing conclusively the Salvation of all men—

Belief and Unbelief—Names of all the Preachers in the United States and British Provinces and their locations, alphabetically arranged in their respective States—Names of New Societies and Meeting Houses since our last publication—Names of all the Conventions and Associations with their time of meeting and organization, arranged in their respective States—Recapitulation, stating the number of New Preachers, Societies, Associations and Meeting Houses in the United States since our last publication—Universalist Periodicals, their terms, &c.—The Best side—Hope—Notices, &c.

Though less in size, being 36 pages, the work contains more matter than our last for 1836 and is better calculated for distribution among our opposers.

Price—\$4 per hundred 62 1-2cts. per dozen, 6 1-4 cts. single.

DIVINE GOODNESS.

[From a letter of Bishop Watson to a friend in prospect of death.]

As each being in this world is a part of the human species, it belongs to all animals, and is necessary to keep them in existence; and by the existence of animal life a large portion of insensate matter becomes, to such rational creatures as will consider the subject, an irrefragable proof of the goodness of God. I remember that this thought first struck me when (a boy at Cambridge) I was galloping to the hills, and chanced to observe a sick lady singing and mounting in the air. Why, I said to myself, did God animate the lump of earth composing the body of that lady? Doubtless to cause it to rejoice in its existence; and from the same principle he has animated the body of my horse, and the body of myself; and while I have my being I will praise him for this his goodness. Now I see this goodness universally exhibited, & constituting one of the most interesting attributes of God—most interesting to precipitous beings; for without it knowledge and power, nay, omniscience and omnipotence are, as it were, nothing to such beings. When I consider this, I cannot listen for a moment to the despising doctrines of his predecessors of his successors in the Church of Christ.

Before I took my Bachelor of Arts' degree, I had indeed learned my catechism, as other boys do; but I had never thought, either of the truth of the Christian religion, or of the nature of the doctrines contained in it. My mind being after my degree, liberated from the severity of mathematical studies, expanded itself and ranged into other fields of knowledge without control; I thought freely on religious subjects; I found nothing in revealed religion which in any degree lessened to natural notions I had formed respecting the Divine goodness, but many things to confirm and enlarge it. I found, in truth, and lamented to find, in all Christian churches, a tendency to become wise above what is written, to require certain assent to doubtful propositions, to explain modes of existence which cannot be explained to beings with our faculties, and to mould the ineffable attributes of God, according to the model of human imperfection. The doing of this I considered as (if the expression may be allowed) a “pious fraud,” or a “pious deception,” and I have always been averse from interpreting, in a strict literal sense, such passages of scripture as attribute to him the parts and passions, the corporeal and intellectual properties and imperfections of a man.

Why should we be disturbed by gloomy apprehensions of death, since he who made us can and will, even in death, preserve us? unless we cease to love him (which neither you nor I can, I trust, ever do,) he will not cease to love us; the human race is falling from their first estate, did not fall from the love of God, and we are not assured, the “God so loved the world, even in his fallen state,—that world which some even good men, represent as a mass of corruption, vitiated to the very core and doomed before its existence to everlasting, not merely perdition, but punishment,—that he gave his only begotten Son, that every one who believeth in him may not perish, but have everlasting life.” John iii. 16.

It may be worth while to peruse a short book of Bishop Law's, printed in his Theory of Religion, under the title of “The nature and end of death under the Christian covenant.” For though the eye of reason cannot penetrate the recesses of the grave, though the light of revelation hath not, perhaps, not, made it appear what we shall be, yet a due reflection on the necessity of dying, accompanied with the blessed hope of being raised from the dead, and of ascending a step in the gradation of intellectual existence, may make us expect with composure and comfort the inevitable change; when we shall become like the angels of God, immortal, placed, it may be, in the lowest rank of angelic beings, but neither debased the means nor deprived of the hope of rising to the highest.

From the Union.

A THOUGHT.

There is a great deal said about “eternal death,” in the religious world, at the present day. There are many who are not slow to proclaim it from the pulpit and the press, that it will be the doom of much the greater portion of mankind, as a punishment for their sins committed in this world. Now it will not be the object of these lines to inquire into the justice of such a punishment for the sins of “three score years and ten,” for this has been frequently done and the absurdity of the idea exposed. Nor will it be my purpose to ask those who are making so frequent use of the term, to produce me a “thus saith the Lord” in confirmation of their assertions, for certain it is that the chapter and verse cannot be referred to in the volume of Holy Writ, where the phrase “eternal death” is to be found. But it will be my object to say a word or two in regard to the meaning of this popular term.

By reasoning from what we know—and this is the only way in which we can rea-

son—we shall discover that “eternal death” does not mean quite so much as many seem to think. We read that “this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent.” This then we know—eternal life consists in the knowledge of God and Jesus Christ. Now “eternal death,” must be the direct reverse of eternal life, and as death is the direct opposite of life, and eternal life is to know God and Jesus Christ whom he has sent; therefore eternal death cannot mean any thing more than the eternal deprivation of this knowledge. And if any portion of mankind are to be eternally deprived of the knowledge of their Creator, I cannot see how they could justly be called upon to serve and obey him, for they would not know whether they were serving their friend or their enemy; whether they were obeying a tyrant or a Father. So we see that the hypothesis “eternal death,” is hedged about on all sides with difficulties that are really insurmountable in the light of reason. At all events eternal death seems to me to be rather an unmeaning term to express the endless punishment or suffering of any human being. It is generally believed that when a person is dead he is unconscious of any suffering or pain whatever, and to be eternally dead, would imply annihilation, or an eternal freedom from all pain and suffering. But thanks be to God, we are blessed with the glorious assurance that “all shall know the Lord from the least to the greatest, and all the kindreds and nations shall worship before him.”

From the Magazine and Advocate.

QUESTIONS FOR PARENTS.

BY REV. J. WHITNEY

1. Can disobedience destroy the tie that binds the parent's heart to the child?
2. Can parental love be weakened by ingratitude, or denigrated by vicious habits?
3. Will a good parent hesitate to save a child, because it has become wicked and depraved?
4. Does the strength of your love depend on external circumstances?
5. Is not love an active principle?
6. If so, will it not always lead you to promote the happiness of your child?
7. Could you become the willing tormentor of your child, except for its subsequent happiness?
8. Could you willingly entrust your child with a weapon which you knew would destroy its life?
9. Are you willing to compel your child to disobey you through life, because it has fallen into a few errors?
10. Are you happy in anticipating that you shall live again without affection for your children?
11. Would not the destitution of his love, leave us a principle which we ascribe to devils?
12. Can we conceive of perfect happiness where those we love are not permitted to associate with us?
13. If you believe your unconverted child, that the substance of things hoped for is a shadow, and that all things are passing away, would you not wish to see him converted?
14. Which would afflict you most, for a child to go to the penitentiary, or die in an unconverted state?
15. If the former, as would doubtless be the case, is not your faith in endless misery a dead faith?
16. And if it is a dead faith, can it be a means of uniting you to Christ?
17. If you should hear your child was suffering in a strange land, would you not seek expedients to save it without regard to its character?
18. Could you exclude a child from your favor, because it had been deluded into the service of your enemy?
19. Does the love of God differ from yours, except in degree?
20. Is it possible for a “mortal man to be more just than God, or more pure than his Maker?”
21. If not, how many, think ye, will be left to linger out an eternity of hopeless sorrow?

From the Gospel Anchor.

A NEW PLAN.

Solomon said that there was nothing new under the sun. But that was in old times. If he had lived in these days of “revivals,” steam-boats and rail-roads, he would not have penned that sentence. The popular creeds of the day are on the wane and the zeal of their advocates never tires in devising some new plan to sustain them. The latest of which we have heard is as follows. The readers must know that there is published in this city (Albany) a periodical called the “Common School Assistant,” devoted to the cause of common school education. At least so its title page testifies. There is some talent engaged in this work. The editor is a wary fellow, and he so shapes his course as to secure the smiles of certain religionists of the day. Well, not long since, a public meeting was called upon the subject of common schools—Feeling somewhat anxious to know what was coming, and the object of the meeting not being definitely stated in the notice, and being, perhaps, withal, a little suspicious, on account of seeing certain names in the notice; we were present. The Rev. Mr. Kirk addressed the meeting, when it appeared that its object was to adopt measures for the gratuitous distribution of the “Common School Assistant” throughout the state. A resolution to that effect was passed, and a collection for that purpose taken up. Now the subject of common schools is one of vast importance, and it claims so highly the good wishes of all, that we are not without our fears, that any objections to the proposed means will be construed into hostility to the object. We shall therefore say but little at present. We prophecy that this will turn out in the end to be a sectarian project, designed

to secure sectarian influence over our common schools, and as such should be resisted in the outset. We utter this as our conviction upon the following grounds. 1. The Rev. E. N. Kirk who appears to be at its head is one of the most bigoted Presbyterian preachers of the age. 2. He distinctly stated in his lecture that the great fundamental truths of the Bible should be taught in our schools. We know what he means by the fundamental truths of the Bible. 3. The paper which they propose to circulate is a sectarian paper to all intents and purposes.

DUELLING.

If two boys who disagreed about a game of marbles, or a penny tart, should therefore walk out to the river side, quietly take off their clothes, and when they had got into the water, each try to keep the other's head down until one of them was drowned; we should doubtless think that those boys were mad. If, when the survivor returned to his school fellows, they patted him on the shoulder, told him he was a spirited fellow, and that if he had not tried the feat in the water, they would never have played at marbles or any other game with him again, we should doubtless think that those boys were infected with a most revolting and disgusting depravity and ferociousness. We should instantly exert ourselves to correct his principles, and should feel assured that nothing could ever induce us to tolerate, much less encourage such abandoned depravity. And yet we do both tolerate and encourage such depravity every day. Change the penny tart for some other trifle; instead of boys put men; and instead of a river a pistol, and we encourage it all. We virtually pat the survivor, tell him he was a man of honor, and that if he had not shot at his acquaintance, we could never have dined with him again. “Revolting and disgusting depravity” are at once excluded from our vocabulary. We substitute such phrases as “the course which a gentleman is obliged to pursue;” “it was necessary to his honor;” “one could not have associated with him if he had not fought;” “We are the school boys grown up; and by the absurdity, and more than absurdity, of our phrases and actions, shooting or drowning (it matters not which) becomes the practice of the national school.—*Diamond's Principles of Morality.*

A FRAGMENT.

A bright and beautiful being stood before me. She was robed in the garb of simplicity—in her right hand she held a balance, in each scale of which was a scroll, the one labelled justice, the other mercy, and they were equally balanced. In her left hand she held an olive branch, and on her forehead shone brighter than the rays of the sun, that most comprehensive of all words, LOVE.

She had passed on, and it was not until she was almost out of sight, that the knowledge of her exquisite loveliness burst with its full force upon my bewildered imagination. I arose and hastened after her, and soon overtook her. I touched her garment—she turned gently round. “Fairer of beings,” I exclaimed, “tell me I pray thee, from whence thou came; that I may hasten thither, and pass the remainder of my days in the company of such as thou?” Where, oh! where can be the habitation of beings so beautiful?” At these words she smiled and spake thus—“Child of humanity, I am from the courts of the King Eternal, the most high God; and am on a mission to such as thou; and those who hearken to my voice, and obey my instructions, shall receive of that loveliness which thou now so delightfully beholdest. My name is RELIGION; the word you discovered upon my forehead is my essential nature; the scales in my right hand show the principles of my government, and the olive branch in my left, is the emblem of peace, which I dispense to all who follow in my footsteps. The duties I require of my subjects are easy, and all contribute to their happiness.

As this intelligence I was surprised, inasmuch as I had always been taught to believe that Religion, instead of being beautiful and lovely, was austere and gloomy; and that instead of bestowing happiness upon her followers, she deprived them of all the enjoyments of life. Now I was completely enamored of her charms, and desired that my name might be enrolled among her followers. She gave her assent. I bowed myself to the earth, and thanked propitious heaven for the favor thus showed me. I raised myself up; but the bright figure no longer stood before me—she had passed on in her mission, leaving me to meditate upon the sudden change which had taken place in my feelings.

Before I saw her my mind was racked with a thousand contending emotions. I thought that the justice and mercy of heaven were opposed to each other—that I was obnoxious to justice, and that mercy in bitter mockery frowned upon me. Now all is joy and peace; now I have learned that justice and mercy are “twin sisters,” and go hand in hand, each being based upon the nature of religion, even love divine.—[Union.]

SABBATH MORNING.—At this hour thousands are worshipping before their God. Nations are hymning his praise in unison with each other. Princes have descended from their thrones, and are lifting up their voices to the infinite Jehovah.

NEWS DEPARTMENT.

And catch the manners living as they rise."

GARDINER, SEPTEMBER 23, 1836.

There was no choice in this town for Town Representative at the annual election; on Monday last Parker Sheldon Esq. was elected by 73 majority.

The following we copy from the Boston Traveller of last week.

STEAM BOAT ROMANCING.—The editor of the Gospel Banner and Pilot, published at Augusta, Me. we understand, rejects altogether the doctrine of "total depravity," but he must certainly believe in *total gullibility*, if he supposed that his Kennebec readers would receive as "gospel" an article in his paper in relation to the eastern steam boats. He intimates, that is, he says there seems to be an "impression," that the New England is not a safe boat. This is a stale slander, set afloat last spring by interested persons, and soon entirely discredited. The truth is, she has been running on one of the roughest and most difficult routes in this country, ever since last April to the present time—not a plank or timber has been started, and during the whole period she has lost but a single trip, and has run through twice, at least, when one of the Portland boats thought it not prudent to proceed. She lately, in a dense fog, ran on a flat rock near the mouth of the Kennebec; and this accident, if accident it may be called, should forever have quieted all misgivings and silenced all slanders as to her strength. She remained on the rock three or four hours—exposed to the action of quite a heavy surge; and yet she withstood it without sustaining the slightest injury. An experienced seaman and officer who was on board at the time, remarked to us, that she must have been built in the most thorough and perfect manner; he had seen many vessels in a similar situation, but he never knew one to "stand the rack" like the New England. In his own words, "She must be as strong as iron and plank can make a boat—she leaked not a drop."

As to the comparative speed of the Eastern boats, it would seem to be a waste of ink and time, to attempt to controvert the position of the editor, that there is, in reality, no difference between them. That question was long ago set at rest, and its revival at this time, can only provoke the risibles of travellers, at the editor's expense. Let well known facts speak for themselves: The N. E. leaves the mouth of the Kennebec River about the same time the Portland (the swiftest boat of the line,) starts for Boston, and both arrive here nearly together—sometimes one is ahead, sometimes the other. The distance of the New England's route, from the above mentioned point, is *eighteen miles* further than that of the Portland—consequently, the former gains upon the latter at least a mile and a half per hour. And no longer ago than Sunday last, she walked by her rival with all the ease in the world.—The Portland passed the N. England lying at her wharf in Boston, *thirty-seven minutes* before she cast off. Opposite Boon Island, half way to Portland, the N. E. came up with her antagonist, on the inside, shot across her bows, and left her behind. We should say, Mr. Banner, that all this indicated a "decided superiority" in favor of the Kennebec steamer. Indeed, it is now admitted by all (saying always the Banner man and a single individual in Boston) that the N. E. will go ahead of any thing hereabouts; and is, in fact, the *crack* boat on the Eastern waters.

We ought perhaps to say, that we entertain naught but the most friendly feelings towards either of the Eastern steamers; they are all splendidly furnished, safe, and perhaps with one exception, swift and popular. But we would see exact justice done, and no unfair attempts used to exalt one route above another.

We will not pursue the subject farther, though we might expose other erroneous statements of the Banner and Pilot. We will only add, that if the Rev. editor is not more correct and cautious as a Christian "pilot" than he is in steam boat matters, we should prefer to trust our immortal bark in other, and safer hands.

LATE FROM SPAIN.—The brig Montevideo, Captain Ferran, from Cadiz, brings advices from that place to the 6th of August. Capt. F Reports that in the latter part of July a commotion broke out in Cadiz, the whole population demanding the constitution of 1812, which was proclaimed by the authorities in obedience to the general will. The revolutionists were joined by a newly raised regiment of 1200 men.

The people were loud and unanimous in denouncing the present ministry, and Cordova, whom they proclaimed a traitor, and accused of designing to betray the British Legion into the hands of Don Carlos. The Queen Regent also was very unpopular among them.

The inhabitants of Xeres and other neighboring places were preparing to follow the example set by the inhabitants of Cadiz.

It will be remembered that to overthrow the constitution of 1812, was the object of the duke D'Angoulem's march to Cadiz several years ago.

It is stated in the foreign journals that the prince of Capau and his wife, late Miss Penelope Smyth, are still in a sad dilemma. When he returned to Italy, the Pope would not permit the new made princess to land, and her husband gallantly took her back to Marseilles.—So much for having royal blood running in one's veins. Boston Times.

THE SEMINOLES.—There have been several skirmishes with the Florida Indians recently, which in each instance resulted in their discomfiture, with considerable loss to them and but little to the regular force engaged with them. Every thing on their part shows a disposition to prolong hostilities to the latest moment. Osceola is again in the field,

and a chief so daring as well as cunning, will be found as difficult to subdue as an snare.

BOARD OF HEALTH.
Charleston, Sept. 5th 1 o'clock P. M.
The special committee of the board have to report for the last twenty-four hours 27 cases of cholera 6 dead, 21 under treatment—5 whites, and 22 blacks. Of those previously reported 2 more deaths have occurred. By order. THOS. Y. SIMONDS, M. D.

GREAT BRITAIN AND TEXAS.—The policy of the British government in regard to Texas we understand by the recent remarks of Lord Palmerston in the House of Commons to be as follows: That Texas will be looked upon as a Mexican province, and as such subject to all the articles of the definitive treaty between Great Britain and Mexico; that the regulations between those two countries in regard to the slave will be rigidly enforced; & any interference on the part of the U. States would be considered as furnishing just cause of complaint and distrust. Lord Palmerston, however expressed his confidence that the government of the United States, as such entertained no ulterior views in regard to Texas but such as great Britain could approve—whatever may have been the conduct of citizens of the U. States in their individual capacity. An increase of the British naval force on the West India station will probably be the only result of British legislation in regard to Texas.—[Boston Times.

Late account represent Mexico in a very troubled State. The liberals and conservatives have had a battle, in which the former were defeated. Texas scrib will probably advance, the more the Mexicans quarrel with one another.

The Richmond Whig gives the following additional particulars respecting the late freshets on James river and its vicinity:

Hardly a mill is left without damage on the Southanna the southern arm of the Pamunkey) and we believe scarcely a bridge standing on the whole river.—Crewsville Mills in Hanover, of 50 years antiquity were carried away. So were six saw mills in a circuit of 4 or 5 miles. The corn has been exceedingly injured; totally destroyed where the grounds were very low; and the embankments constructed to repel the floods of the southanna, overwhelmed.

On the River, the Columbia mills and cotton manufactory, the property of the enterprising Messrs. Timberlake and Magruder, are reported to have been swept off. On State River in Buckingham, the flood was enormous, and the damage very great, in crops, fixtures, and we imagine bridges and mills.

It is supposed that from the line of the Blue Ridge every steam in the James River was greatly swollen and the loss very great. The Southanna was six feet higher than the highest floods of modern date. Beaverdam Creek, so celebrated for its red, fertile lands, was also six feet higher than ever known, and the farmers on its banks suffered immensely. The works constructed by Mr. Warwick at the Beaverdam farm, to bridle the fury of the Creek, themselves sunk under its fury. Captain Heth's fine low grounds at Dover, were submerged, and a splendid crop of tobacco totally lost. His neighbor below, Gen. Peyton, and above, Dr. Trent, were serious sufferers, the former especially. Many a noble field of tobacco and corn besides these perished.

But the saddest wreck of all is the Canal in the Maiden's Adventure section. The banks torn to pieces, the bridges in some cases washed off, the channel choked up with mud and sand.

STEAMBOAT ACCIDENT ON THE MISSISSIPPI.—The St. Louis Bulletin of the 26th of August states, that the steamboat Palmyra, on her passage from Galena to St. Louis, struck on a rock in the Upper Rapids, and sunk almost immediately, her bows in three, and her stern in eleven feet of water. Her cargo consisted of lead. It is supposed that the boat may be got up. The cargo will most probably be saved. No blame whatever can be attached to any of the officers.

LATEST FROM TEXAS. The New Orleans Courier of the 23d August, states that the President of Texas, with the advice and consent of his Cabinet, had rescinded so much of his Proclamation ordering the blockade of Matamoros, as relates to American vessels not carrying provisions or articles contraband of war to the enemy.

We shall soon have accurate pictures of the notorious Santa Anna and his comrades, as appears by the following from the Texas Telegraph, August 2:—

Maj. J. Strange, an artist from the United States, has taken bust-likeliness of Gen. Santa Anna and Col. Almonte, which, with those of the suite, are to be embodied into an historical painting, with the "Longwood" of Texas, and adjacent scenery. Santa Anna's likeness is remarkably striking and correct; but the painter has not been so successful in delineating Almonte. Santa Anna is in his uniform, as Major General, (General Division,) the highest military grade known in the Mexican service, with the light blue sash of his rank; he bears three crosses, of three separate orders instituted by that government, to which, however, no pay is attached. Col. Almonte's portrait bears one cross, that of

the "epoch." "Independence," with the uniform of colonial of cavalry. The artist intends to make a painting of Gen. Cos, now a prisoner on Galveston Island.

A letter signed by Santa Anna manifesting his approval of his likeness, and that no other of the same description has been taken to the United States, is in the possession of Maj. Strange.

Important to Lyceums.

Editors of newspapers throughout the U. States are requested to mention that the Pennsylvania Lyceum is prepared to deliver, gratuitously, an elementary set of specimens in Geology and Mineralogy to any and every County Lyceum which is, or may be formed in the Union. If any such Lyceum will request some person who may visit Philadelphia this present to call upon John Simmons, Corresponding Secretary of the Pennsylvania Lyceum, or upon Dillcroyer Parish, corner of Arch and Eighth streets, they can procure a set of specimens of the most important ores and minerals, and many other useful articles for Lyceums. The next National Convention of American Lyceums will be held in Philadelphia, commencing on the first Tuesday of May next—and any person who may bring or send to that meeting, from either continent, specimens of natural history or art, may exchange them for others, or deposit them for the use of the National Cabinet. It is expected that delegates from State and County Lyceums in America, and from similar societies in other countries, will be provided with accommodations by the hospitalities of the citizens. Boston Post.

Morning Ablutions.

In June 1835, I began the habit of morning ablutions, immediately after rising. After washing every part of my body, I employed friction with a coarse towel, till I had caused a glow over the whole surface. This practice I have continued ever since with the following results:

1. I have not suffered from cold or influenza, during the whole time.
2. I have scarcely felt uncomfortable at any time from the cold of the past severe winter.
3. I can perform nearly double the labor that I could before.
4. Neglect of exercise effects me less.
5. I sleep better, and suffer very little from fatigue, even when my labors are severe.
6. I am almost entirely free from dyspepsia, and have lost my sallow countenance almost entirely. I am a healthy man.—[Moral Reformer.

The above is the testimony of one who had for several years previous to the practice of cold spunging, suffered much from dyspepsia, inflammation of the lungs, influenza, &c. There are many who can testify to similar good effects from this practice.—[Portland Adv.

Power of Conscience.—In October, 1831 the sum of \$103 was remitted to a gentleman of this town, then in Boston, but which never reached him, the same having been purloined from the letter bag of the schooner Splendid, or the post office in Boston. On the 9th inst. that gentleman received \$127 in bills of the Boston banks, with the original letter advising him of the remittance of the \$103. The envelope was post marked "Boston, Aug. 4."—[Eastport Sentinel.

A TEXAN.—I jocosely asked a ragged hunter, who was a smart, fellow, of the steamboat and alligator creed, whether he was a rhinoceros or a hyena, as he was so eager for a fight with the invaders. "Neither the one, nor the other, Colonel," says he, "but a whole menagerie in myself. I'm shaggy as a bear, wolfish about the head, active as a cougar, and can grin like a hyena, until the bark will curl off a gum log. There's a sprinkling of all sorts in me, from the lion down to the skunk; and before the war is over you'll pronounce me an entire Zoological Institute, or I miss a figure in my calculation. I promise to swallow Santa Anna whole, if you will only skewer back his ears, and grease his head a little.

"LET THE TOAST BE DEAR WOMAN!"—One of our exchange papers contains an account of a drunken fellow who placed his wife before a fire, with the intention of roasting her into a declaration as to where she had hid his rum bottle.—Though unusually warm, she declined and screamed. Friends came to her assistance, and the brutal husband was thoroughly lashed on the spot—being generously provided with a coat and vest of tar, and feathers inexpressible. When completely metamorphosed he made for the adjacent wood—looking in his fright much like a kangaroo, or some rarer bird.

HORRIBLE.—Mr. Allen Burnham and his laborer Dennis Kelley, while at work on Burnham's farm, Washtenaw Co. Michigan, a few days since, were instantly killed by lightning and shockingly burned, as well as the barn and five stacks of hay. Kelley was knocked down, his bowels torn out, and every bone in his body broken. He also bled much.

ANOTHER.—A French woman near Allegheny town (Tenn.) was found near the road dead, and her body horribly

mangled by hogs, who were feeding upon it. Her throat was cut, and it is believed she was murdered.

HOW PEOPLE LIVE IN TOWN.—A very honest-hearted Dutchman, who had seen but little of the world, took it into his head to visit the metropolis, a place he had never before seen; but among all the wonders which perplexed him, he "couldn't see how de people all got a liffen upon de town: they all stand or walks apout; and doesn't work at all." One of his own experienced neighbors explained the mystery thus: I tells you, Hans, dey fellow sheaten one anoder, and dat dey calls pizness, and dot's de way dey kits dere lizen!"

A subscription has been opened in London for the erection of fifty new Churches in the Metropolis. More than £50,000 have been subscribed. On the list of subscribers, is one who puts down his subscription thus:—"A Clergyman seeking treasure in heaven, £5,000."—The only inference to be drawn from this is, that all the English clergy do not seek treasure in heaven.

TREASURES OF MEXICO.—In some chambers in the city of Mekins, it is estimated, are entombed 50 millions worth of Spanish dollars, consisting of jewelry, bars of gold and silver, belonging to the reigning monarch.

A connoisseur the other day bought a picture at a sale in Brussels, for 110 francs; it turns out to be a *chef d'œuvre* of Jordans, for which he has since been offered 10,000 francs.

CHAPTER OF ACCIDENTS.—Two persons fell Thursday of last week, from the staging of the new meeting house building at South Reading, a distance of 20 feet, and were very severely injured.

On the same day while a number of mechanics were raising the frame of a new meeting house at Needham, some of the machinery gave way, and precipitated several of them to the ground. One of them had a leg broken, another an arm, and a third a foot, besides sustaining lighter wounds.

A son of Mr. James Taylor, of Yarmouth, aged about six years, met with a very serious accident on Wednesday. An elder brother took up a scythe and in swinging, struck the lad in the abdomen, and inflicted a wound from which the entrails were emitted. The boy is in a fair way of recovery.

A person named James Boswell, was killed by the accidental discharge of his own fowling piece, while he was gunning on Friday last near the Navy Yard at Washington.—[Boston Trans.

Since the second attempt to blow up the king of the French, the nobility at Paris have been engaged in constructing bullet-proof carriages, by covering their vehicles with alternate coats of sheet iron, buffalo skin, and paper wadded.

The Marquis of Waterford has been performing a very arduous and severe feat of pedestrianism, having walked thirty-five English miles before breakfast. We think it would have puzzled the noble marquis to have performed the same here on the morning subsequent to his release from the old Bridewell.—[New York Paper.

A letter from Cuxhaven says: The English brig Liverpool, caught in the Spanish seas an enormous shark, in the belly of which an entire human body was found.—The skull of the corpse was as white as snow, and has been preserved on board the vessel.

TAKING OUT THE TEMPER.—"What makes you Freemason so good natured?" asked a waggish bystander of a ruddy Knight of St. John, who was shaking most heartily over a snowy mug of beer, in company with several good humored brothers in the secret? "Why?" answered the merry face "when we are initiated, they heat the gridiron so hot it takes the temper all out of us. The wag forked over.

More "beauties of Monarchy."—An English paper, speaking of the "deplorable state of morals in England," says there are in the county of Mayo, alone, seventy-five prisoners for trials, of whom twenty-five are for murder, five for rape, and six for abduction.

LOOK OUT FOR COUNTERFEITS.—Spurious five dollar bills on the Exchange Bank of this city, were yesterday offered to a dealer in Middle street. The bills are badly executed, very pale and blurred, cashier's signature pretty good, but that of the President much better writing than the genuine.—[Argus.

A RARE CIRCUMSTANCE.—The Indiana American says that Mr. Templeton was elected a representative to the Indiana Legislature, on the first of August last, from Fountain county twelve days after his death. He died at Warrington, Miss., on the 15th July last, and was elected on the first of August after.

A fire broke out in Quebec on Saturday last, a large number of buildings were consumed, and when the mail left the fire still raged. Six large schooners were destroyed, and the loss of property must be immense, as the fire occurred in the business part of the city.

Do hold your tongue! said a gentleman to his better half one morning when he was particularly inclined to enjoy his couch—I want to go to sleep. I shall not replied she, you only want to sleep so that you cannot hear me talk. Good! said he, you are a person of candor, and the most sensible woman I ever saw.

Mr. Samuel T. Blanchard, of Dunstable, N. H., was found dead in his bed-room on Sunday night last. He was upon the bed, his elbow on the pillow, a cord around his neck attached to a nail above his head. He was about 30 years of age; of good character, but hypochondriac.

Bills have passed the British Parliament this session for more than 1100 miles of railroad, requiring 290,000 tons of iron.

The Russian Government no longer impose a double duty on snips going from one of their ports in the Baltic, to another to complete their cargoes.

Rothschild was buried in the manner prescribed by the Jewish ritual.

A woman at Niort in France recently gave birth to a child which had no eyes; the nose was so flat as scarcely to be perceptible, and the mouth so small as hardly to admit the end of the little finger.

An immense steam vessel to be called the Gorgonz, is to be built at London, carrying 1100 tons, and twelve guns. She is to be longer than the old seventy-four.—

More than 500,000 bales of Cotton are exported from Alabama and Mississippi, worth in the aggregate more than fifty millions of dollars. The two cities of Mobile and New Orleans, send from the Balize and the Bay of Mobile, about 700,000 bales of Cotton.—[Daily Times.

A German named Hesser, opened one of Delano's iron chests at the fair of the Mechanics institute, N. York the other day. It was locked by a secret contrivance, and \$1000 was offered to any one who would open it.

An English manufacturer is now preparing 24 steam engines, for manufactures of beet root sugar, and 30 steam carriages for Rail roads, all for Russia.

Hook wrote the following in an album in North Wales:

"Here is a theme that never fails,
To think or write upon;
The undesigned has been in Wales,
Jonah was in but one!"

IMPROVEMENT.—They send round a box on board the English steamers to collect alms for the crew.

Three incendiary attempts were made in Hartford, Ct. on Monday last—one barn containing two horses, besides other property was destroyed.

NOTICE.

The members of the First Universalist Society of Gardiner, are requested to meet at the Town Hall on Tuesday evening next at half past seven o'clock.

Per order GEO. WARREN, Clerk.

MARRIED.

In this town, on Tuesday evening last, by Rev. Joel Clapp, Esq. MOORE JR. to Miss MARGARET A. S. MOORE.
In Philadelphia, Mr. William Sully to Miss Lois Perkins.
In Dexter, Mr. Augustus P. Green to Miss Jane Dow.

DIED.

In this town, on Friday last, August 20th, Col. Joseph H. Moore, aged 60 years.
In Watford, 8th inst. Mr. William Sawin, of Augusta, and formerly of Freeport, aged 63.

NOTICE.

THE Stockholders of the KENNEBEC AND BOSTON STEAM NAVIGATION COMPANY are hereby notified, that an assessment of sixteen and two thirds Dollars, upon each share in the Corporation has been laid, payable to the Treasurer on Monday the 26th of September instant.

HIRAM STEVENS, Treasurer.

Sept. 16, 1836.

Franklin Bank.

THE Stockholders of the FRANKLIN BANK are hereby notified, that their annual meeting for the choice of Directors for the ensuing year, and for the transaction of such other business as may be brought before them, will be held at their Banking Room, on MONDAY, the 31 day of OCTOBER next, at 2 o'clock P. M.

Per Order, HIRAM STEVENS, Cashier.

Sept. 16, 1836.

NOTICE.

IS hereby given, that my son, George Robert Moore, has hereafter full power from me to transact in his own name, and for his own benefit any business whatever; and I release all claim to his wages or profits therein, not holding myself responsible in any way directly or indirectly for any debts or liabilities of his contracting.

JOHN MOORE.

Gardiner, Sept. 1, 1836.

STOVES!! STOVES!!!

THE Subscribers have on hand an assortment of Cooking Stoves of the most approved patterns, among which are Moore's Patent, Union, Abbotts, the Improved Rotary, and James's Patent.

Also an assortment of Box and Franklin Stoves and Fire Frames. The above assortment will be sold low for cash or approved credit. Stove Funnel made at short notice.

DECKER & VOSMUS.

Gardiner, Sept. 2, 1836.

Dissolution.

THE firm of Averill & Loring is this day dissolved by mutual consent.

T. W. AVERILL.

D. LORING.

Gardiner, August 26, 1836.

LEFT;

AT the Gardiner Hotel about two or three months since, a large Chest, painted green, supposed to contain tools; directed to M. Bryant Thomaston. The owner is requested to call and take it away.

Gardiner, Sept. 2, 1836.

POETRY.

THE BEGGAR'S CHILD.

Oh! give me bread!—this stricken child
Lies famished on my breast;
Though, faint and worn, I sing to him,
Yet cannot give him rest.
He wakes and pines—my wretched boy!
His cry sounds strange and wild;
Alas! sweet sleep is for the rich,
Not for the Beggar's Child!

The Children of the great are born
To beauty and to power;
The sun of Hope, and Health, and Life,
Shines on each opening flower;
Yet you proud mother could not feel
When first her infant smiled,
A love more deep than that which guards
The Beggar's sickly Child!

His boyhood may not know the care
Which trains their youthful mind,
Moulding the intellectual chain
That links them to their kind;
Sights—sounds of guilt—too soon must meet
His spirit undefiled,
And stain the spotless purity
That robes the Beggar's Child!

Ye close your portals when my step
Is on the threshold heard,
And can ye hear, yet pity not,
My baby's luring word?
His little voice sounds sweet to me,
When, scouted and reviled,
Wistfully, in his mother's face,
Looks up the Beggar's Child!

Yon heir ye hold within your arms,
Nor hunger knows, nor thirst;
Midst plenteous was he early reared—
Oh! not in sorrow nursed!
For him the well-filled bowl is spread—
For him the hearth is piled—
But poor the meal and cold the home,
That waits the Beggar's Child.

From the Watchman.

We dried our tears.

We dried our tears, in duty bound
Not to excess to grieve,
The gazing beheld a smile,
And deem'd the heart relieved.

We dried our tears, yet who could know
The anguish of the mind?
Deep sorrow seeks a lone retreat,
For hallowed tears design'd

We dried our tears, too proud to weep,
For fortune's gifts denied;
And while we secret vigils keep,
Our inmost sorrows hide.

We dried our tears, and feign'd a smile
As if to grieve no more;
We turn'd to business, and the spell
Seem'd stronger than before.

Then sudden rap of friendly hand,
Invites us to the door;
We greet a friend once more.

Some past unheeded virtue, guides
Across the awakened mind;
The soul and body half divides,
And seeks a holier kind.

Grant, gracious Heaven (for once I dar'd)
Thy blessings to implore;
E'en now give faith, and hear my pray'r
And absent joys restore.

DESULTORIOUS.

TURKISH JEALOUSY.—The women of Asiatic Turkey are beautiful and graceful; their faces are not disfigured by ridiculous paintings, nor hidden by a veil, like those of the Arabian females. In the mean time, the jealousy of the men, and their tenacity concerning the honor of their women, is perhaps more violent than that of the other Turks. A very extraordinary example of this kind has been related, which, if it had not been attested by persons worthy of implicit confidence, could not possibly be credited.

Two young people of the same tribe were united by ties of the tenderest affection, and were soon to become so by those of marriage. They had made an avowal of their inclinations; all their friends had been informed of it; the two families had given their consent; and it only remained to fix the time when the nuptial ceremony should be celebrated. One evening they happened to meet each other alone, but within sight of all the tents of their tribe. They stopped an instant to chat together, and, as they were about to separate, the brothers of the young woman, perceiving this tête-à-tête, hastened forward, armed, to avenge what they looked upon as a dishonor. The lover fled, but in escaping he received a deep wound from a musket-ball. As for the poor girl, she was wounded by five balls; and her own brothers, not satisfied with this first act of barbarity, fell on her and gave her several stabs with a poniard; upon which she sunk down, overpowered by such violent and cruel attacks, and her body was left on the ground to become the prey of dogs.

The wounded young man reached the tent of one high in power, the chief of a neighboring tribe, who was encamped in the vicinity. This man was his friend. He informed him of the unhappy event which had just taken place, and entreated him to furnish him with the assistance of a few horsemen, that they might at least enable him to rescue the remains of his beloved from the infamy to which they

were exposed. He arrived at the spot, accompanied by several men; and, oh, unlooked-for happiness! she had not quite sunk under the wounds she had received, and yet breathed! He might, therefore, cherish the hope that she would yet be restored to his wishes.

But he must have satisfaction for this violent outrage, this inexplicable cruelty. He therefore proceeded to the tent of the brothers of his intended bride, and asked them what motive could urge them to so barbarous an act. The answer of both brothers was, that they could never consent to their sister's surviving her dishonor, and that she ought to wash away by her blood the crime she had committed in daring to be alone with her lover and talking with him before the celebration of her marriage. The young man, who had his own prejudices, and found this explanation satisfactory, then asked if he could not at least be allowed to take away the mortal remains of his beloved, & give her the rites of sepulture.

"She is not dead, then!" cried out one of the brothers, who suspected the secret motive of this request; "well, we will go and give her the finishing wound!"—and they rushed forward to put their fatal design in execution; but the young man, calling his cavaliers to his aid, threatened to strike any one down who should dare to oppose him in fulfilling the last sacred duty towards his betrothed bride.

He then hastened to her, and with tearful eyes raised her up, and, with despair in his heart, he felt with delight the palpitations of hers, which had not ceased to beat; he bore her himself to a tent, and had every requisite care and attention paid her; and he succeeded, though after a long time had elapsed, in restoring her to life and health. He was bound, however, to quit the tribe, who treated him as a criminal, and applauded the barbarity of the brothers. He sheltered himself at some distance; but every night, by favor of the darkness, and concealed under a disguise, he would go to see her. He wept over the wounds she had received—he accused his own cowardice which had urged him to fly, and unceasingly reproached himself with not having died in her defence. "No, no," cried she, "am I not happier in having suffered alone, and that you escaped from peril? We will end our days together, and God will bestow on us his blessing, as a recompense for the misfortunes of our early love."

Her hopes were fulfilled; the young maiden completely recovered, married him to whom she had been affianced, and they were living a few years ago, at the head of a numerous family.

DIFFICULT CASE.—Doctor Radcliffe, the famous physician in Queen Anne's time, was eccentric, but kindhearted, and many anecdotes of his singular temper are told. From his life, recently published, I extract the following which does him honor.

"Doctor Radcliffe was a favorite of the female sex.—Among others, he attracted the notice of a lady of quality, whose individuality is now lost under the name of Lady Betty. She contrived to be out of order week after week, and, at last, fairly exhausted the patience of the doctor at being sent for on so many trifling occasions. Whereupon he told her father, that it was his opinion that her ladyship stood more in need of a confessor than a physician, for he was convinced her mind was more disordered than her body. But it was in vain that the doctor was dull and avoided his patient—he was a late informed, by the lady's maid, that he alone must be that confessor. Hereupon he gave his attendance, to hear what she had to say, which made a discovery that struck him with amazement. How to answer her directly he knew not, for she had made a sort of ambiguous confession, which had only pointed out her great respects for a certain person without any name; he thereupon told her, that her case was somewhat difficult, but he did not doubt to ease her of all her anxieties on that account, in a month's time."

Accordingly, the young lady formed an inconceivable joy to herself, but the doctor immediately laid the whole affair before the lord of—her father, with a caution to him not to let the daughter know he was anywise apprised of it, since it was in his power to prevent her flinging herself away with a man beneath her, by a speedy contract of marriage with some person of equal extraction. This advice was readily embraced and gratefully acknowledged, & the lady, who is now living & one of the best of wives, was married to a nobleman who had made pretensions to her for several months before this discovery, within the time limited, which at once absolved the doctor of his promise, and showed his inviolable attachment to the reputation and interest of his friend and benefactor."

A GOOD STORY. We were not a little amused the other day while riding up from Albany, at hearing an elderly gentleman relate an anecdote relative to the capture of a crocodile, and his conveyance into Charleston, S. C. upon the top of a railroad car. He said there were a very great number of passengers on board the cars running from Augusta to Charleston, and when within about a dozen miles of the latter place, they espied a crocodile of enormous magnitude. The passengers having a great curiosity to take a fair view of the animal, the engineer immediately halted his train, and each man, woman and child fastened the eye

upon the huge monster of the southern swamps. But they were not to be satisfied with a mere casual glance, and they determined by a majority of votes to seize the barbarous creature and approximate him to civilized life. So about twenty men, with a courage equal to Putnam, armed themselves with ropes and other implements of crocodile warfare, dismounted, surrounded the enemy and took him prisoner, bound him with their ropes, and attached him to one of the cars, and marched triumphantly into the city, like the Roman general, amid the shouts and plaudits of a delighted populace.—Schenectady Reflector.

MR. MADISON.—When the debates upon the adoption of the federal constitution were occupying the attention of our patriot fathers; and when wisdom, like a daily visitant, hovered over the hall where genius and virtue breathed fire into the hearts of the sages who were then assembled, Mr. Madison wished to speak, but was almost afraid from his great physical debility to make the attempt. However, he begged a gentleman who was sitting near him to pull him by the coat when he perceived that he was becoming exhausted.

Mr. Madison rose and opened his speech—his voice was feeble at first, it became stronger as he progressed—passage after passage of brilliant and illuminating thought came from his almost inspired lips; every point of the great subject he touched upon, he left for men at all future times to look upon as if he had blown the clouds from the summit of the hills,—he went on, and concluded: "Why," as he sunk back exhausted in his chair, "why did you not pull me when you saw me go on as I did." "I would rather have laid my finger upon the lightning," was the reply. "This anecdote we have obtained from a gentleman who was present."—U. S. Telegraph.

RULES FOR A YOUNG LADY.

I am acquainted with a few young ladies, in whose company I have whiled away many pleasant hours; they are not the simpleton things which are generally met with in the city—they have minds of their own, and they speak like reasonable beings, not with the simpering and bashfulness of a fool or a child. I have extracted the following expressly for them.

"She should not lounge all day by the fire, reading novels, or indulge herself in thinking of the folly of false swains, or the despair of a pining damsel; but bustle about—walk or ride in open air, rub the furniture, or make puddings; and when she feels hungry, eat a wafer or something equally light, in place of the fashionable morning treat of a slice of pound cake and a glass of wine or cordial.

Let her dine upon mutton or beef, plainly cooked and not too fat—she need not turn away occasionally from a fowl or any thing equally good; let her only observe to partake of it in moderation, and to drink sparingly of water during the repast.

In place of three or four cups of strong tea for supper, she may eat a custard—a bowl of bread and milk—or similar articles, and in a few hours afterwards let her retire to bed.

At other periods of the day which are unoccupied by business or exercise, let her read—no sickly love tales—but good humored and instructive works—calculated, while they keep the mind unincumbered with heavy thoughts, to augment its store of ideas, and to guard it against injury which will ever result from false perceptions of mankind and of the concerns of life."—[Washingtonian.

THE FOOD OF MAN.—The Genessee Farmer gives this amusing summary of the native countries of our most familiar plants:—The Potatoe is a native of South America, and is still found wild in Chili, Peru, and Monte Video. In its native state the root is small and bitter. The first mention of it by European writers is in 1538. It is now spread over the world. Wheat and Rye originated in Tartary and Siberia, where they are still indigenous. The only country where the Oat is found wild, is in Abyssinia, and thence may be considered a native.—Maize, or Indian Corn is a native of Mexico, and was unknown in Europe until after the discoveries of Columbus. The Bread Fruit tree is a native of the South Sea Islands, particularly Otaheite. Tea is found a native nowhere except in China and Japan, from which country the world is supplied. The Cocoa Nut is a native of most equinoctial countries, and is one of the most valuable as food, clothing, and shelter are afforded by it. Coffee is a native of Arabia Felix, but is now spread into both the East and West Indies. The best coffee is brought from Mocha, in Arabia, whence about fourteen millions of pounds are annually exported. St. Domingo furnishes from sixty to seventy millions of pounds yearly. All the varieties of the Apple are derived from the crab-apple, which is found native in most parts of the world. The Peach is derived from Persia, where it still grows in a native state, small, bitter, and with poisonous qualities. Tobacco is a native of Mexico and So. America, and lately one species has been found in Holland. Tobacco was first introduced into England from North Carolina, in 1586, by Walter Raleigh. Asparagus was brought from Asia; Cabbage and Lettuce from Holland; Horse Radish from China; Rice from Ethiopia; Beans from the East

Indies; Onions and Garlic are natives of various places both in Asia and Africa. The Sugar Cane is a native of China, and the art of making sugar from it has been practiced from the remotest antiquity.

The people in Springfield have held a meeting to devise measures for a reform in the stage conveyances for passengers between Worcester and Albany.

The New York Star of yesterday has the following paragraph:

Three cases of stabbing last night in this peaceable and moral community—two of them fatal. Let's say no more about Vicksburg.

KENNEBEC & BOSTON STEAM NAVIGATION CO.

Arrangements until further notice.

THE STEAM PACKET



NEW ENGLAND

NATHANIEL KIMBALL—Master.

WILL LEAVE GARDINER, EVERY MONDAY AND FRIDAY AT 3 o'clock P. M., and BATH AT 6 o'clock P. M.

Leave LEWIS' WHARF BOSTON, FOR BATH AND

GARDINER.

EVERY WEDNESDAY AND SATURDAY AT 7 o'clock P. M.

Carriages will be in readiness to take passengers to and from Hallowell, Augusta and Waterville; on the arrival of the boat, and on the days of her sailing.

FARE.

From Gardiner to Boston \$4.00, and " Bath to " 3.50, } FOUNDED.
Deck passengers \$2.00.

The Steam boat TICONIC will run to Waterville, in connection with the New England, when the state of the river will permit.

AGENTS,

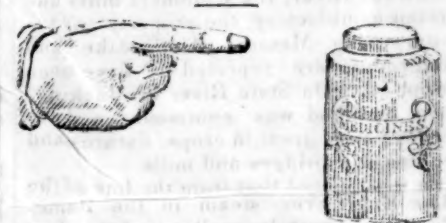
Messrs. T. G. JEWETT, Gardiner.

J. BEALS, Bath.

M. W. GREEN, Boston.

Gardiner, April 1, 1836.

CHEAP CHEAP.



CALL AND SEE

At the store opposite GARDINER HOTEL, for CASH or Good Credit; as cheap as can be purchased on the river; Drugs, Medicines, Paints, Oils, and Dye Stuffs; together with as good assortment of Family Groceries as can be found in town. Also HARDWARE, &c. &c.

The subscriber having the Agency of the Brandon Vermont Foundry, for the sale of STOVES, will have on hand the present season, a large assortment of Cooking Stoves &c. of the best patterns ever offered for sale in this State.

A. T. PERKINS.

Gardiner, April 8, 1836. If 12

BOOTS & SHOES.

E. BLAIR.

WOULD inform his friends and the Public generally that he has just received and is now opening a prime assortment of

Boots & Shoes,

Suitable for the season, and of the latest fashions. Also,

A great variety of Stocks, Gents, Kid and Linen Gloves, Bosoms and Dickies, India rubber Suspenders, Walking Canes &c. Ladies Parasols, Umbrellas, also a variety of fancy articles, consisting of Jewelry &c.

Music Boxes, French Accordions, Harmonicas, Flutes, Violins &c. &c.

Also, a good assortment of

Hard Ware & Cutlery.

A prime lot of FRUIT, will be constantly kept on hand, also, a variety of Nuts, such as English Walnuts, Almonds, Filberts, &c.

The above named goods together with a well selected Stock of FAMILY GROCERIES, will be sold as cheap as at any other store in Gardiner.

The Public are respectfully invited to call and examine for themselves—the least favor will be gratefully received.

Gardiner, July 1, 1836.

GRAVE STONES.

THE subscriber intends to keep at Mr. Wm. Goulds Tin Ware Factory, Gardiner, Me. a good assortment of New York White Marble and Quincy Slate, Grave Stones, which will be ready for engraving at all times, and engraved at Short Notice, as he has a large establishment at Hallowell. Purchasers can be furnished with Monuments, Tomb-tables; and such sizes of stone, or variety of carved work, as may not be found at Mr. Gould's shop, at the time of calling may be had by leaving their written or verbal orders with Mr. Gould. The subscriber keeps at his shop in Hallowell a good variety of Chimney Pieces, Hearth Stones, &c. from the Thomaston Marble Manufactory, and will furnish at Short Notice, any thing in there line.

JOEL CLARK Jr.

26,000 SUBSCRIBERS!

PHILADELPHIA MIRROR.

THE splendid patronage awarded to the Philadelphia Saturday Courier, induces the editors to commence the publication, under the above title, of a quarto edition of their popular journal, so long known as the largest Family Newspaper in the United States, with a list of near TWENTY SIX THOUSAND SUBSCRIBERS. The new feature recently introduced of furnishing their readers with new books of the best literature of the day, having proved so eminently successful, the plan will be continued. Six volumes of the celebrated writings of Captain Marryatt, and sixty-five of Mr. Brook's valuable Letters from Europe, have already been published without interfering with its news and miscellaneous reading. The Courier is the largest and cheapest family newspaper ever issued in this country, containing articles in Literature, Science, and Arts; Internal Improvement; Agriculture; in short every variety of topics usually introduced into a public Journal. Giving full accounts of sales, markets, and news of the latest dates.

It is published at the low price of \$2.—For this small sum subscribers get valuable and entertaining matter, each week enough to fill a common book of 200 pages, and equal to 52 volumes a year, and which is estimated to be read, weekly, by at least two hundred thousand people, scattered in all parts of the country, from Maine to Florida, and from the sea board to the lakes. The paper has been now so long established as to render it too well known to require an extended prospectus, the publishers, therefore, will do no more than refer to the two leading daily political papers of opposite politics. The Pennsylvania says—"The Saturday Courier is the largest, and one of the best family newspapers in the Union;" the other, the Inquirer and Daily Courier, says, "it is the largest journal published in Philadelphia, and one of the very best in the United States." The New York Star says—"we know of nothing more liberal on the part of the editors, and no means more efficacious to draw out the dormant talents of our country, than their unexampled liberality in offering literary prizes."

The Albany Mercury of March 16th, 1836, says, "the Saturday Courier, is decidedly the best Family Newspaper ever published in this or any other country, and its value is daily appreciated by the public if we may judge from its vast circulation, which exceeds 45,000 per week! Its contents are agreeably varied, and each number contains more really valuable 'reading matter' than is published in a week in a daily paper in the Union. Its mammoth dimensions enable its enterprising proprietors, Messrs. Woodward & Clarke, of Philadelphia, to re-publish in its columns, in the course of a year, several of the most interesting new works that issue from the British press; which cannot fail to give to it a permanent interest, and render it worthy of preservation. To meet the wishes, therefore, of such of their subscribers as desire to have their numbers bound, they have determined on issuing an edition of the Courier in the quarto form, which will render it much more convenient for reading when it is bound in a volume, and thus greatly enhance its value."

THE QUARTO EDITION.

Under the title of the PHILADELPHIA MIRROR, will commence with the publication of the Prize Tale, to which was awarded the prize of \$100, written by Miss Leslie, editor of the splendid Annual the Token, and author of Pencil Sketches and other valuable contributions to American Literature. A large number of songs, poems, tales, &c. offered in competition for the \$500 premiums, will add value and interest to the succeeding numbers, which will be so enriched by a story from Miss Sedgewick, author of Hope Leslie, The Linwoods, &c. whose talents have been so justly and extensively appreciated, both at home and abroad.

This approved FAMILY NEWSPAPER is strictly neutral in religious and political matters, and the uncompromising opponent of quackery of every kind.

MAPS.

In addition to all of which the publishers intend furnishing their patrons with a series of engraved Maps, embracing the twenty-five States of the Union, &c. explaining the situation, &c. of rivers, towns, mountains, lakes, the sea board internal improvements, as displayed in canals, rail roads, &c., with other interesting and useful features, roads, distances, &c. forming a complete Atlas for general use and information, handsomely executed, and each distinct map on a large quarto sheet, at an expense which nothing but the splendid patronage which for six years past has been so generously extended to them, could warrant.

TERMS:

The Philadelphia Saturday Courier is still continued in its large form, at the same price as heretofore. The Philadelphia Mirror, being a quarto edition of the Saturday Courier, with its increased attractions, and printed on the best fine white paper of the same size as the New York Albany, will be put at precisely one half the price of that valuable journal, viz: Three Dollars per annum, payable in advance, (including the Maps.)

WOODWARD & CLARKE,

Philadelphia.

TERMS OF PUBLICATION.

THE CHRISTIAN INTELLIGENCER will be published as heretofore, at Gardiner for two dollars per annum, payable in advance. If payment be delayed more than six months from the commencement of an annual subscription, two dollars and fifty cents will be considered the price and accordingly required.

Subscribers in all cases are considered as continuing their subscriptions unless arrears are paid up and a discontinuance expressly ordered, and no paper will be discontinued (except at the discretion of the publisher) while any arrears remain unpaid.

Any person procuring three subscribers, and sending five dollars in advance, shall be entitled to receipts in full for the three; and any person sending nine new names and forwarding fifteen dollars shall be entitled to an additional paper gratis.

All letters relating to the business concerns of the paper, or communications intended for publication, must be directed (post paid) to the "Publisher of the Christian Intelligencer, Gardiner, Maine."

N. B. It is not necessary for an individual to sign his name to constitute him a subscriber, the names of all disposed to patronize the paper may be forwarded to the publisher in such way as may be most convenient.